

DISCOVERY

OF THE

Mystery of Iniquity & Hypocrisie

Acting and Ruling in *Hugh Derborough*.

HAVING seen a Paper of *Hugh Derborough's*, which was read by *Sam Jennings* at their last Quarterly Meeting at *Philadelphia*, and approved by the Meeting, and he received & owned as one of their Church Members, I found it convenient to say something in Answer to it, he most falsely and maliciously accusing me in some things, and also discovering manifestly his and his Brethren's Ignorance, Unbelief and Hypocrisie, with whom he hath joyned himself.

1st. He saith, *He was deceived in me, and ensnared by me, bearing such Charges, &c.* as if there were such as did divide Christ & not preach Faith in the Man Christ Jesus, nor own the Man Christ Jesus as Mediator in Heaven, but the Grace of God within only; and such like Charges, as that they did not own the Resurrection of the Body, and the Coming again and glorious Appearance of that heavenly Man Christ Jesus, to judge the quick and the dead at the great Day of Judgment.

2nd. That such Charges were true, I have many Witnesses, that may be produced in due time, to discover this *Hugh Derborough* to be a Lyar and false Accuser, who hath writ Lies against his own Conscience and Knowledge; for does not *H.D.* know that we have sufficient proof, that *Tbo. Frazar* said, *He owned no Man Christ Jesus as Mediator in Heaven without him, but the Grace of God within him?* and of which *T. Budd* complains

to the Meeting of Ministering Friends at Burlington, where *Tho. Fitzwater* himself was present, and did not deny it, nor they call him to an Account for it: And was not *Hugh Derborough* at the Monthly Meeting where *W. Stockdale* openly renewed and confirmed his former Charge, viz. *That G. K. preached Two Christs, because he preached Faith in Christ within & Christ without?* beside, the pretended Judgment given forth concerning *W. S.* says the same: And the Judgment given forth by their Monthly Meeting, (which is also in print) clearing *T. Fitzwater* for accusing me, *That the Light within was not sufficient without something else*, that something else being the Man Christ Jesus, in whom all Fullness of Light, Grace and Truth is lodged, and out of whom all true Believers receive a daily supply & increase of Grace; and he may remember what work we had at a Mo. Meeting a little before, where it was affirmed, *That they knew but one Principle owned by Friends, and that was the Light within*, which I refuted both from Scripture and Friends Books; then *T. Lloyd* said, *There was but one Fundamental Principle, which was the Light within*; which also I denied. From this it is evident, that they exclude the Man Christ Jesus from having any part in our Salvation, placing it wholly & only upon the Light within; and this *H. D.* has heard *John Delevall* publicly accuse me of *Heresie*, for saying, *The Light within is not sufficient without something else*; yea, and *H. D.* himself hath renewed this in his Paper against me, which he calleth, *The Mystery of Iniquity discovered by the Spirit of Truth*; but his Paper is the fruit of the Mystery of Iniquity, that ruleth in his heart, who is acted by a Lying Spirit. Now that some approved among them deny the Resurrection of the Body after Death, and Christ's Coming to Judgment without us at the great Day, &c. we can sufficiently prove; and its in vain for *H. D.* to tell us these are false Charges, while their Preachers are found preaching against these things, and the hearers generally arguing and contending with us against them; *A. Jennings*, a Preacher among them, has been heard, not only by me, but divers others, to deny, *That any thing of*

this Body riseth after Death: And *Henry Willis*, one of the 28 (now 27) false Judges, told me, *That the only cause why he set his hand to that Paper, was, because I had affirmed, Christ would come again without us at the great Day of Judgement, to judge the quick and the dead:* And *W. Southby's* Letter, and *J. Humphrey's* Letter, and *Paul Saunders* Letter to me, giving an Account of *William Southby* & *M. Hodgskins* their Unbelief in these principal things of the *Christian Faith*, are sufficient proof, and which Letters, with other Instances and Proofs, may in due time be made publick, mean time, take one Sentence of *J. Humphrey's* Letter, which is this; *I am grieved to hear some say, They expect to be Justified by that Blood that was Shed at Jerusalem.* To which Blasphemous sentence I shall not make any Reply at present, but let all impartial Readers judge of it: I have complained of it in private to *John Humphrey* himself, to several of his Brethren, to their Quarterly Meeting to which he belongs, and to their publick Meeting, several moneths since, and yet no calling him to account, but of late he hath writ his second Letter, confirming and justifying his former. And therefore *Hugh Derborough* falsely accuseth me, in saying, *I have deceived him;* for its the Lying Spirit in himself, & then he now owns to be his Brethren, which have deceived him.

2dly, To his accusing me of *Extream Heat and Passion*, when little occasion was given me, if any, but the clearing themselves of these Aspersions cast upon them, calling of them *Hypocrites*, abominable *Hypocrites*, bidding them *Cut him in pieces*, *Chop him*, *Fry him*, with many more unfavoury words, which (he saith) appeared to him indeed, to be but *Bryars and Thorns*.

Answer. This is another Evidence of his great Hypocrisie and Lying Spirit, as well as of his gross Prejudice and Partiality, Enmity and Malice: I called none *Hypocrites* or abominable *Hypocrites*, but such whom I can well prove to be such: And did not Christ call them *Hypocrites*, *Serpents*, *Generation of Vipers*, &c. who had discovered themselves to be such: and the Apostles called such *Hypocrites and deceitful Workers*, &c. How

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then is this Bryars and Thorns in me, when those I so called
were such? Have not also our Friends called their Opposers
Hypocrites (who were such) yea, and much harder Names than
ever I did to any of them, as *Dead Beast, dark Sot, Incarnate
Devils, Wolves, Dogs, &c.* But what says *Hugh Derborough* to
his Brother *Sam. Jennings*, who, at their last Quarterly Meeting,
(being the 6 of the 1st Month) called one of his Fellow Mem-
bers, *Ignorant, Idiot, and Non-sensical Puppy?* Which Fruits
are most like to Bryars and Thorns, to call a deceitful man a
Hypocrite, or for *Sam. Jennings* to call a man (of as good or better
sense and understanding than himself) *Non-sensical Puppy?* Let
H. D. answer to this, and wipe off this and many other foul
Expressions, justly charged on his Brother *Jennings*, if he can;
and yet this is he who did read *H. D.*'s Paper, and pronounce
my Fruits to be *Bryars and Thorns*, but accounts his own Fruits
(no doubt) to be *Figs and Grapes*, tho' at the same Meeting he
call'd one of his Church Members *Non-sensical Puppy*, i. e. *A
Whelp*: And yet I do not understand that any one in the Me-
eting dared to reprove him, except the Person he so called. I
know the Scripture says, *That Dogs are without*, but I never
knew that *Dogs* were suffered to remain within the Church: if
this Person be a *Puppy, Whelp, or Dog*, why don't they cast him
out, or condemn *S. Jennings* for his Ungodly Reviling in this
particular? but that I believe they will not do, seeing they
have cloaked much worse Crimes than this in *S. Jennings*.

But that *H. D.* saith, *They gave me little occasion, if any, to
call them Hypocrites, but the clearing themselves of these Aspersions
cast upon them*, is a manifest Lye; for there are hundreds can
bear witness, that they gave me great occasion, as their boldly
denying in publick what they have asserted in private before
many Witnesses, and at other times (also in publick) some of
them have called God to Witness to manifest Lyes & Falshoods,
whereof we have many to bear witness. Nor have they ever
to this day clear'd themselves of these things laid to their charge,
tho' they have had sufficient time and opportunity given them.

And

And the first days that t' e two Meetings were together, I did
never interrupt any of them, but they did always interrupt
me, and oft many words speaking to me, some pulling me by
the Arm and others by the Coat, and particularly *John Cook*
was most abusive to me, crowding close to me, & staring most
inhumanely in my face, when declaring, and calling me *Rascal*,
Rebeller, *Wicked Man*, *Ungodly Man*, and interrupting me in
Prayer; (tho' I have never interrupted any of them either in
Prayer or Preaching) saying, *Thou Pray, thou ought not to pray*,
thou art a Wicked Man, and others bidding take me away; And
at another time *A. C.* in a Mens Meeting cursing me, saying,
Wo be to thee from the Lord, which afterwards he denyed; and
Sam. Jennings called me *Shameless Man*, & at another time *Apostate*,
and worse than *Prophane*; and also, they most falsely accused me
with denying Magistracy, and being an Enemy to the Government;
with many other false Charges. And another of their Preach-
ers came into the Meeting, when I was sitting silent, and call'd
me by my Name, and said *I was a Raring Lyon*. To most of
which Passages *High Darborough* was an Eye and Ear Witness;
Is it not then great Hypocrisie and Partiality in him to pass by
all these great Provocations, and most unchristian Usages (to
say nothing of the Persecution I and others of my Friends have
met with from them, by *Fining* some, *Imprisoning* others, and
Taking away Goods, only for Conscience sake) and so boldly to
affirm, *Thus I had little occasion, if any, given me*. What can I
think or say of this *H.D.* but that he (like many others among
them) is an *Abominable Hypocrite*!

And that I said, *Cut me in pieces, chop me, fry me, if ye will, &c.*
H.D. is very disingenuous wholly to conceal the occasion there-
of, which was, that they did greatly threaten me with their
outward Power, saying, *This was intolerable, this was not to be*
born, when I called some of them Hypocrites, whom I well
knew, and could prove to be such; and tho' I was in little or
no seeming danger, as to the outward at that time, yet I ear-
n truly say, I felt the Spirit of *Cain* in them, and they did seek

occasion against me, if possible, to take away my natural Life, by their ensnaring words and questions, and charging me, *That I had spoke against the King*; as many can bear witness, who had a sence of their Cain-like Spirit, as well as I, which occasioned me to call some of them, *Bloody Hounds*, (and had I called them *Hell Hounds*, it would have been but what Fox in his Book of Martyrs called Persecutors; and one time being hot by their thronging and crowding about me, because I loolned some few Buttons of my Doublet, to get a little Air to refresh me, they raised an abominable Lye on me, viz. *That in a fit of Distraction I rips open my Brest, and showed my Naked Skin*. And I can truly say, God raised me up in a Spirit of Boldness, to *Warn them to Repent of their Lying, Hypocrisie, Unbelief and Persecution, lest the Judgments of the Lord should break forth against them*; telling them, *I feared them not, let them eat me and roast me*, or such like words, having in my mind, the bold words of Lawrence the Martyr to his Persecutor, the Heathen Emperour, when he was roasting on the Grid-Iron, as Fox relates the Passage in the Book of Martyrs, pag. 102. *This side is now roasted enough, turn up, O Tyrant great! Assay, whether roasted or raw, thou thinkest the better Meat*. Which words, Fox saith, he spoke in the mighty Spirit of God. Also, I had in mind the words of Anaxagoras, when the Tyrant was causing beat him in a Mortar, *Beat, beat* (said he) *thou touchest not Anaxagoras*. Which Examples I gave them to be my Apology for such words, and with which sobes and impartial People were satisfied. And tho' from this, *H D.* and some others would insinuate as if this was a wicked Saying, it proceeds from their great ignorance; for seeing Christ hath pronounced them blessed who suffer Persecution for Righteousness sake, no judicious and sincere Christian will deny but it is desirable (in the will of God) and many faithful Christians have desired it, yea, and rushed towards it, and by their sharp words that they have used towards Persecutors, have procured it. And our blessed Lord Jesus Christ, who became an Example in Sufferings, said to the Jews, *Destroy this Temple*, (meaning the

Temple of his Body), and after three dayes *will raise it up* and he said to Judas, *What thou dost do quickly*; and he said further, *I have a Baptism wherewith to be Baptized*, meaning his Sufferings, *And how am I straitned till it be accomplished*? And Paul said, *He was not only ready to be bound, but to dye for the Name of Jesus*. But it is very apparent these my Persecutors and false Accusers never found any such Spirit of Courage or Love to Truth in them, that did move them to desire to suffer such things for the Lord's sake. And yet to prevent all mistake and mis-construction (that some through weakness may put on my words) I do sincerely declare, that I had no other aim or intention in such words, but to express the willingness and readiness of mind that the Lord had wrought in me by his Power, not only to suffer the Reproaches, and false Accusations of my Adversaries, but even the worst that God might permit them to inflict upon me, knowing it would turn to my Reward, &c.

As to his great Commendations of John Wilsford and Thomas Everudon, from his inward sense and discerning of them; These two men have sufficiently discovered themselves by their late Fruits, of *falsly accusing the Innocent, and speaking Lies in the Name of the Lord*, that they deserve no such Character as H. D. in Hypocrisie hath put upon them, for proof of which I refer to the printed sheet, called, *False Judgments Reprehended*. And for all the great bragging and boasting of these our Opposers, of their inward discerning, God by his wonderful Providence hath given some evident Examples of it in the face of the World, how miserably they are deceived and blinded in that they call their *Discerning*, as first, whereas the Meeting in the Country used to be kept at an honest mans house, and this man favoured me, therefore they had a *sense that he was a man of a wrong Spirit*; but whereas there was another that rose up in great Opposition to me, charging me of Blasphemy, because I said, *God was present in all his Creatures*; and of false Doctrine, because I said, *Christ was in Heaven our Elder Brother, and that he would appear again to judge the quick and dead at the great Day*; therefore a Company

of them removed their Meeting to this man's house, whom they
thought worthy crying him up, as if he were no ordinary Sinner,
whereas at the same time a Negro Woman had his Bastard ear-
rying about in her Womb (that he has a Wife of his own) and
tho' some have endeavoured to cloak it, yet it appearing with
more than ordinary clearness, hath caused them now again to
remove the Meeting from his House. *2dly*, Another that hath
lately given forth a Paper of Confession, as if he were some
great Convert, about the very time of his pretended Conversion,
was discovered to be guilty of attempting to commit Sodomy,
which he hath partly confessed. So that they have little cause
to boast of their Converts, or yet of their *Spirits of Discerning*.
And if some have left us, more have left them, and come to us,
and who are Persons of more Sobriety.

3dly, Whereas H. D. saith, *It is sealed upon his heart, that the
Anger of the Lord is kindled as Fire, against the Spirit of Drunken-
ness that hath appeared in G. K. and others.*

Answer, It is but ordinary to him, and such other Hypocrites
to take the Name of the Lord in vain: it were well if he was
sensible of the *Fire of Gods Anger*, that is ready to kindle against
him for his *Lying, Hypocrisie, Envy, and falsely accusing the Inno-
cent, and seeking to justify the Guilty*. We are not divided from
faithful Friends and Brethren, that are sound in the Doctrine &
Faith of Christ, and whose Godly Life and Practice seal to the
sincerity of their Faith; but we are divided from *Hypocrites,
Lies and false Accusers, and gross Unbelievers*, who deny the Lord
that brought them, and Faith in him, and for so doing God is not
angry with us, but well pleased, having done it in Obedience to
Christ's Command, who hath commanded us to be separate from
Unbelievers, 2 Cor. 6. 14. 17.

4thly, Whereas he accuseth me for saying, *That Light within
is not sufficient without some what else*, that shining in his Consci-
ence, as well as his Associates, that by that *something else* I un-
derstand humane Learning, as the Letter of the Scripture,
and preaching. For the *Man Christ Jesus* within us, is

all fullness of Grace, Truth, Light and Life dwelleth, and
 Death and Sufferings, Resurrection, Ascension & Mediation; all
 which are something else than the measure of Grace and Light
 in us: In this Acculation H. D. fallth in with *J. Delaval*, and
 my Answer to the one will serve sufficiently to the other. And
 tho' H. D. seemeth to assent and declare, *That the Grace of God,*
which is sufficient, is the Effect of the Death and Sufferings of Christ
Jesus, yet either like a gross Hypocrite, or most ignorant and
 inconsiderate Person (not to use *Sam. Jening's* phrase of *Ignorant,*
Non-sensical, Puppy) he doth most palpably contradict his pre-
 sent Assertion; for if the Grace of God within us, be the Effect
 of Christs Death and Sufferings, then we are not saved only by
 the Grace within, but by th^e Death & Sufferings, Resurrection,
 and Mediation of Christ without us, seeing the Cause of a Cause
 is the Cause of the thing caused, or effect. Beside, the Death &
 Sufferings of Christ, & his most perfect Obedience unto Death,
 and shedding of his most precious Blood without us, was not only
 necessary to procure the inward Grace of God to us, but also to
 make a Propitiation for our sins, & reconcile us unto God, and
 so was needful to our Salvation, as the great Attonement and
 Sacrifice of Expiation, as well as the procuring Cause of his
 Grace in us. But since he chargeth me with an Error for hold-
 ing, *That the Grace or Light within is not sufficient without some-*
thing else; then seeing nothing can be an Error, but because
 it is opposite to some Truth, that which it is opposite to, is,
That the Light within is sufficient without any or every thing else; &
 and if so, then he excludes wholly the Man Christ Jesus from
 having any part in our Salvation.

6thly, As to the Testimonies he citeth out of *R. B. Barrow's*
Apology, they are of the same nature with what *J. Dods* hath
 formerly cited in his Papers, to which I have answered, and refer
 to the same in print, where I show that *R. B.* and *Barrow* doth
 in all his *Apology*, *That the Light or Grace within is sufficient for*
Salvation without the Man Christ Jesus without it, and Light shed
on the Heart for us on Earth, and his present Mediation and Inter-

effion for us in Heaven. All that can be gathered from R. B's words in any of his Books, is, 1st. That the expresse distinct and mystical Knowledge and Faith of Christ is not necessary to Salvation, where it is not preached nor revealed, and I say the same; 2^{dly}. That men may be saved, and many have been saved, who have not heard Christ outwardly preached to them, nor never heard or read the old word Testimony of the Scriptures concerning him: 3^{dly}. That a good Work of God may be begun in men, that is of a tendency to Salvation, and a Salvation begun, in a general sense and respect, without all Knowledge and Faith of Christ's Death and Sufferings, which I also grant, and have all along granted; and therefore neither H. Oyerborough, J. Delavall, nor any other have proved me (and I believe never can prove me) to contradict either Rob. Barclay's Books, or any of my own Books; and it is great deceit in this H. D. only in general to cite my Book of *Universal Grace*, without mentioning the words of my Book. And it is worth noting, that he exactly followeth J. Delavall, not bringing one place of Scripture where-withal to prove me in an Error, but only some Citations out of R. B. perverted and falsely applied by him. And it is another piece either of gross Hypocrisie and Deceit, or bold and impudent Rashness in him to say, That R. Barclay doth not say, the Express Knowledge of Christ, who as Man dyed for the sins of the World; for tho' he doth not say it in one place, yet he hath it in another, as pag. 86. of his *Latine Apology*, truly thus Englished, *The History is profitable and comfortable, joyned with the Mystery, but not without it; but the Mystery is and can profit without the expresse (or expresse) knowledge of the History*, and I still affirm the same.

7^{thly}, He grossly & most impudently belyeth me in his Paper, That in my printed Treatise, called, *Truth and Innocency*, &c. pag. 26. *the Light within is so strong as, as if it were a very infectious thing*. Nor is he less injurious in belying me, as if I did hold that the Light within was sufficient to begin a good Work, but was not sufficient to perfect it; Which is his gross abuse, but not my Assertion: for I never so said, but either in his Ignorance or Hypocrisie

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It appears he doth not distinguish betwixt the several Measures and Ministrations of the Light within; for this I have said, and still say, 1st. No measure of Light can save any man, either to begin or finish his Salvation, without the Man Christ Jesus, and his Death and Sufferings, and Resurrection, and Intercession for us in Heaven, without us: 2^{dly}, The Light is sufficient in the first and succeeding Measures of it, both to begin and finish the Work of mens Salvation, but yet not the first Ministration or Operation of it; and though the Ministrations be divers, yet the Light it self, in its Nature, is but one, and is abundantly in it self sufficient, both to begin and to finish the Work of mens Salvation, but not without the Man Christ Jesus.

Bibly, That the Faith of Christ, as he dyed for the sins of men, is universally necessary to finish and perfect the work of mens Eternal Salvation, doth no wise derogate from the sufficiency of the Light because the Light is as sufficient to work the Faith and Knowledge of Christ without men, as within them, when it pleaseth God so to order it. And as for the Example brought by *Rob. Barley* in his *Apology*, and also by me in my Answer to *R. Gorden*, it must not be too far stretched, for commonly all similitudes fall short in some part; for though a Medicine may cure a mans Body, tho' he hath no Knowledge of it, what it is; yet the Light and Grace of Christ cannot cure the Soul perfectly without all Knowledge of it, and Faith in it, otherwise it might be said, That men may be saved without all Knowledge of God and Christ within, as well as without; but the same Reason that maketh the Knowledge and Faith of Christ within needful to perfect the Work of mens Salvation, doth also make the Knowledge of him without then necessary in some measure to perfect the Work of their Salvation, seeing the one cannot sufficiently be known without the other, and the Scripture layeth equal necessity and weight on both; see *Rom* 10. 3. *Joh* 17. 3. *1st Cor* 13. 12. *2^d Cor* 13. 12. *1st Tim* 2. 4. *Rom* 3. 20, 21. *Gal* 3. 26. And therefore

have received Damage by Adam's Fall, who were saved of
God, not that they were freed by faith, of the Tree of Know-
ledge of Good and Evil, yet none are finally lost or condemned
for Adam's Sin, but for their own Sin of Unbelief, and Un-
belief, which they either do, or may know, and consequently
none are finally and perfectly saved, but who have some know-
ledge of Faith of Christ, their Saviour, even the Man Christ
Jesus, by the Faith of whom they receive the Forgiveness of
their sins, according to *1st. 17. 38. 39. Chap. 4. 10, 11, 12*
2d. 1. 1. 2. 3. 4. 5. 6. 7.

George Keith.

ADVERTISEMENT.

THar divers Papers, full with Lyes and Calumnies against
G. K. these our Opposers hand about from one to another,
and come from Meeting to Meeting, which we cannot yet
procure Copies of (and with difficulty this of *H. Derborough* was
procured) as one of *Rob. Owen's*, which he read in the publick
Meeting at *Philadelphia*, and though he expressly promised G. K.
a Copy of it, yet now delays it, pretending he did not finish
any time. Another Paper of *John Byles* they carry about from
Meeting to Meeting. And another Paper, that was signed by
many at their yearly Meeting, which G. K. occasionally
read at their Quarterly Meeting at *Philadelphia*, and
Copy of it, which they most unjustly refused. And thus, like
all evil Doers they seek to hide their Evil Deeds, and impute
the Innocent in letter, and for all their Hypocritical pretences
to the Light, they are such who are not willing to have their
Deeds brought to the Light, as Christ said, *For what does
the Light come into the world, but to give Light to them that
are in darkness.* If they had Truth on their side, they would not
sneak in the Dark, but would openly & face to face appear, &
make good their Charges, but this they cannot, for they have
no Covering of Refuge, but Lyes & Falshoods, which God in his
justice will sweep away, to the clearing the Innocent.